monies are revived, while others die out. But that which remains gains a new strength and vitality.

Perhaps, at some future date, it will be possible to revive in Palestine the old Jewish Synhedrion and so create a supreme religious court now lacking in Jewry (see Deut. xviL 8). Other religions have some supreme authority with power "to bind and to loose", which gives a possibility for adjustments. In olden days Jewry had great religious teachers, invested with universal authority, who had the power to modify the rules of the Law by abrogation, interpretation, or emergency decrees, and who made use of that power. But during recent centuries no Jewish teacher of the Law has dared to enter that path. Liberal and Reform Judaism do not mark a development of Orthodoxy, but a revolutionary break with it. It is hardly to be expected that the authority of any one religious teacher should now be acknowledged by all Jewry. But Jewish Law ordains that one or more rabbis may convoke a Synhedrion of eminent Jewish scholars to Palestine with power to alter or develop existing laws. At the beginning of the sixteenth century an unsuccessful attempt to convoke such a Synhedrion was made by the Rabbi Jacob Bcrab of Safed. Possibly with the growing prestige of Palestine a further attempt will succeed, and then the creative work achieved there may receive legal sanction and

Jewry be freed from its present religious discord.

(4) JEWS AND ABABS

A state of tension between Jews and Arabs has existed since the War, and was merely aggravated, in August 1929, by the dispute over the Wailing Wall The Arabs, who had formerly been in undisputed possession of the country, regarded the Jews as interlopers when they came to Palestine on the basis of the Balfour Declaration and the Mandate, The leaders in the anti-Jewish campaign are the rich Arabs